

231 were able to deal with them effectively; otherwise we would have been hard put to defend ourselves even if we had sticks in our hands.

342 [40] At the back wall of Yo-ha's house are located the family's living quarters, consisting of a rectangular room built entirely of wood. The roof is also made of wood with stones on top to protect it from wind and snow. The stones are arranged in an orderly and pleasing manner on the roof. There is a wooden door in the room, but no window. Upon entering the room, one immediately feels suffocated in the nose and mouth by widespread clouds of smoke from the fire in the hearth. The construction of the hearth, which is located slightly to the left of the center of the room, is very simple. A round pit about three feet in diameter is dug in the ground for building the fire. Three stone slabs are placed in a triangle over this pit to support the large iron pan used for cooking. The [439] pan, round at the bottom, is imported from the Han-Chinese. [372] The fire is lighted by striking a flint with a piece of iron, but actually the fire in the pit is never allowed to go out and it burns day and night. The center of all family activities, the hearth plays an important part in the Lolo household, as is shown later in our discussion of their family life.

576 When we entered the house, we were welcomed by Yo-
353 ha and invited to sit at the back of the hearth by the rear wall. This is the seat of honor for guests. Yo-ha himself took the host's seat on the left side of the hearth. At the back of the host's seat, or sometimes on the left side of the room divided by a wooden partition, were the family sleeping quarters, which also served as the storage place for precious articles and provisions. In front of the hearth stood a wooden cabinet, 352 wooden shelves, water pails, and all the food utensils. Under 415 the shelves were firewood and straw. The right side of the room was divided by a bamboo fence into two sections: a grindstone, a mortar, wooden pails, bamboo baskets, and other articles in the rear half; and two yellow oxen in a [231] wooden pen in the front half. This was the arrangement of Yo-ha's house.

342 Most of the houses in Ta-liang Shan are the same as
351 Yo-ha's, but there are a few exceptions. For example, the house of our headman-protector, Ta-chi, is well known in the Liang Shan area as a Sinicized Lolo house. It has brick walls, a tiled roof, and an arched stone gate with Chinese characters carved on the top and sides. Inside the gate are two sections, the front being a Chinese-style courtyard with animal pens

243 Shan region. Weeding and fertilizing come to an end after two to three months when the corn stalks begin to shoot up. Then a constant watch is set up over the fields to keep wild or domestic animals from trampling on the corn and also to prevent its destruction and burning by enemies. An important factor for the growth of corn is the weather, as rain is needed from time to time. In a drought year the pi-mu is invited to pray for rain to spur growth. The corn ripens in the eighth month when it is time for harvest. With bamboo baskets on their backs, men and women line up in the field to pick and gather the corn into the baskets. The corn is brought back to the [25] house and dried in the sun, after which the grains are removed from the cob and stored in the master's bedroom.

[252] Every day corn is freshly ground to flour to make corn cakes, [262] which constitute the main food.

[372] After harvest, the corn stalks are cut for fuel for household use, while the stumps and roots are left to rot in the field. In a comparatively good field, it takes little re-conditioning before garden peas, beans, and sometimes wheat can be planted. These are harvested in the third month of the next year after winter is over. Peas and wheat are both pulled up by the root. By that time the roots of the corn have already rotted and both men and women return once more to the field to weed and to loosen the soil in preparation for the next round of corn planting.

243 The fields surrounding the village, because of their [311] fertilized soil, are mostly planted with corn. On the mountain slopes buckwheat is planted. It is also an important food [262] of the Lolo, especially in the Ta-liang Shan area, where more buckwheat is produced than corn. There are two kinds of buckwheat: the sweet and the bitter. The sweet buckwheat is not necessarily sweet whereas the bitter buckwheat is quite bitter. Both are unpleasant in taste. The area for planting buckwheat was originally a wild tract covered with dense undergrowth. To cultivate it, the bushes are set afire and reduced to ashes; then the soil is loosened with ox plows for seeding. There are two buckwheat crops each year. For the first season, seeding starts in the second month in early spring. After planting, the field is again worked over with ox plows and then left alone [65] until harvest in the fourth or fifth month. For the second season, seeds are sown in the seventh month and crops harvested in the ninth. After several years, the soil begins to deteriorate and the field is discarded for a new tract of burned land on the slopes. This method of cultivation, mentioned in the gazetteers as the slash-and-burn method, is of a rather primitive kind.

564 Lolo issue orders which the white Lolo have to obey, [74]
 567 whether to do chores in the house or to run errands. During
 554 meals, the white Lolo have to serve their master first before
 serving themselves. When they eat, specific seats around the
 stove are assigned the master and his slaves — a convention
 not to be violated. The sleeping quarters of the master are
 [513] on the left side of the house or the left side of the stove, while
 those of the white Lolo slaves are on the right side of the house
 beside the grindstone or toward the lower part of the stove.
 [291] There is no difference in clothing except for the fact that the
 black Lolo mistress of the house usually wears a long skirt
 trailing to the ground to show her dignity. All these are social
 conventions that differentiate the class status of the black and
 white Lolo.

564 Whenever a black Lolo master or mistress leaves the
 567 house, he or she is always followed by some white Lolo, either
 554 "subjects" or household slaves. If the master plans a long
 484 journey, he usually takes along some of his "subjects," the
 household slaves being too busy with work to make the trip.
 On the road, the black Lolo walks with his hands unencumbered
 or with a gun while his white Lolo followers, varying in num-
 ber from one or two to four or five, hold guns or other arms
 for him, or carry baggage, silver goods, and salt on the
 shoulder. When the master wished to smoke, the slave would
 [271] immediately step forward with a stone pipe that has a bamboo
 handle, fill it with tobacco and light it for the master. Fire
 is started in the conventional way by striking a piece of iron
 ● [372] on the flint and then lighted on a thread of twisted dried grass.
 When the master needed a drink, the slave would take out a
 wooden bowl from the bag and fetch water in it for the master,
 no matter how far he had to walk. While on route, whether
 traveling or stopping, the white Lolo always follow closely be-
 hind. During the author's trip to Liang Shan this was frequent-
 ly observed.

564 In matters of dress and ornament, such as t'ien p'ia-sa,
 156 earrings, cape, and wide trousers, there is little distinction
 between the black and white Lolo. Nor are there major differ-
 ences in facial expression and physical stature. However, by
 observing carefully their behavior and attitudes, it is possible
 to tell the black Lolo from the white. The former is charac-
 terized by bright eyes and a drooping mouth, as well as a
 haughty bearing, reckless behavior, and an unyielding spirit.
 In contrast to this carriage, the white Lolo are always humble
 and ready to receive orders; they serve their master care-
 fully; and although quite rude and imperious in dealing with

DOWN TO THE FERRY

133 In travelling the three days' journey to Mr Long's home we had to cross a very high range of hills, on the top of which are a large number of beautiful springs of water. Down in the valleys below these hills one often finds tracts of land quite waterless, and here, high up, where scarcely anyone lives, and where wolves are very common, we came across much boggy land, with large gushing streams of beautifully clear water. I do not know the explanation of this exalted water system.

137 Descending the farther side of this high range of hills, we came across large quantities of the young edelweiss. These young gossamer-covered flowers are far more beautiful than the mature flowers. When the dew has fallen on the little flowers, and the early morning sun shines on them, the sight is one to make a traveller very glad. At such times these flowers seem to me as if they had come straight out from fairyland, and to speak of a world where all must be tending towards peace and beauty.

372 After spending a night in one of these aboriginal homes, where pine logs are usually burnt, and where there is no outlet for the dense smoke, one is always glad to get into the open air again, and the hills, covered with their flowers, in the early morning sunshine, greet one with the cheeriest of greetings. One often wishes of an evening to escape from the smoke and dirt of the indoors, out into the moonlight and the late evening calm. But one scarcely ever dares to do so, for the dogs, kept by these Nosu landlords, are often terribly fierce and ready to tear a stranger to pieces. Sometimes, if I have ventured two feet outside of the door, I have had to have the landlord or one of his servants by my side, armed with a heavy stick. Only by free use of this stick, and by

MORE YARNS AND THE SOLITARY GIRL 227

people passing that way. One day a brother and sister were 574
going by the pool, when the monster came out and seized and 773
devoured the sister. The brother managed to escape. He
then immediately swore that he would destroy the devourer
of his sister. He gathered together a number of goatskins
and packed them with dried edelweiss, in the centre of which
he put sparks of fire. The stuffed skins were then thrown
into the water, and the monster, thinking they were what
they appeared to be, promptly devoured them. By-and-
by the fire began to burn and the snake writhed in agony.
He came out of the pool and wound and wound himself around
some trees growing near by. All night long, while the monster
was twisting about in agony, mists rose up from the valley.
In the morning, as the internal fires burst the sides of the huge
snake and so destroyed it, the mists disappeared and sun-
shine broke out. The trees have now disappeared, but the
stumps are still there.

Writing of edelweiss, one notices that all over the district 372
where it grows, and this is a very wide district, the natives
gather the mature flowers, stalks and all, and when they are
dried, use them as tinder for their flints and steel, which were
universal not long ago and are still very common. One often
meets a countryman with his flint and steel, and a small
brass box, in which he keeps the dried edelweiss. By these
he can get a light for his pipe whenever he pleases; and the
shepherds on the hill-sides, who in winter light fires of brush-
wood to keep themselves warm while the sheep are grazing,
readily get the blaze they desire without spending money in
buying matches.

Conversation about the pool and the snake led on to the 000
subject of the girl with the coral beads, and the brother and